

1020 M.C.A.
Petticoat-Government.

K
IN A
LETTER
TO THE
Court Ladies.

*And let it once more to the World be seen,
Nothing can make us Greater than a Queen.*

Mock Mourners, p. 32

By the Author of *The Post-Angel*.

L O N D O N,

Printed and are to be Sold by E. Mallet
near Fleet-Bridge, 1702. Price 1 s.

1081.120



38
4 7
156

THE
PREFACE.

THE Omnipotent, in the Beginning, created all things for Man; and until all things were made fit and convenient for him, he was not made: But, when they had received their Ornaments, then was brought forth this Admirable Creature, (the Image of his Creator) who was so excellently composed, that his Maker had not only given him a Face upward, but a Mind inward, to behold the Heavens, and all under them. Certainly, one would think, that to the making of so Divine a Creature, some extraordinary Matter, collected out of the Quintessences of the Celestial Sphears, ought to be prepared. One would scarcely believe, (but that it is written, where is

The Preface.

no Falshood) that the base Earth were his best Apparel; nay worse, not Earth, but Dust, which the least wind blows away.

But, when we behold his daily carriage, his Pride and Haughtiness, with what disdain he not only contemns inferior Creatures, but such as were equal with him, we may judge him, either to be made of Better Stuff than we have heard of; or, that he very much forgets his beginning.

He was not made of Heaven, nor in Heaven, but in Earth, and of Dust, amongst (his fellow Creatures) the Beasts of the Field; of the same Mettle, in the same Place, and in the same Day with them.

Then, what should make him so proud, as to despise and contemn Woman (his other self?) Doubtless, it proceeds from his Ignorance, or Forgetfulness; in that he knows not, or will not remember, his low beginning; and had need to hear this Sentence again from Heaven, *Nosce teipsum*; otherwise, he would not esteem so unworthily of Woman, which is his other half, and part

of

The Preface.

of his own bodily Substance. It shews, as if a Man should love his Head, and hate his Brains : Is not SHE, HE ? Examine the nature of Petticoat Government, and you'll find small difference, or if any, that the Woman excels the Man : For Woman is justly call'd, The Crown of the Creation ; For if we look into Genesis, we shall find, That Woman was the last Work in the Creation, and so the most Perfect and Absolute ; as we see when Artificers make an Excellent Piece, they keep Polishing till the last, as being the Perfection and Crown of it.

But, Reader, I have here only given some few glances and shadows of the Glory and Majesty that attends Pettycoats ; to know it better, you must view Our Gracious Queen in Her Person and Conduct ; Her Heart is entirely English ; She was made purposely for our Crown and Scepter ; Her very Looks and Countenance wou'd command our Allegiance ; the very cast of Her Eye wou'd sufficiently perswade us, that Her Authority is just and deserved, that it is a suitable Power, that it is the Mind
and

The Preface.

and very Meaning of Providence; and (in a word) that 'tis nothing more than God and Nature intended, That Women should Govern as well as the Men. 'Tis true, to be Heir to a Kingdom, and to be wrap'd and swaddled in Purple, is not so much as the one half of a good Prince: This is only to be born to the gross Materials of Royalty and Greatness, to the Pride and Vices of Majesty, and to the Debauchery of Courts: But Vertue and Greatness are of the Perfection and Essence of Petty-coat Government, and compleat Her Majesties Character. And seeing we live in a Reign where Truth does not pass for Treason, I may venture to say, That a Crown is but shapeless and monstrous without them, and Monarchs of Either Sex who want these Beauties and Figures, are but great and deformed Idols: They are but lumps of Clay placed under a Canopy, altogether unworthy of those Pearls and Diadems they wear: They are great Arguments, that Nature is not so precise and exact a Royalist; and that she counts not all those fit to Reign, who derive their
Title

The Preface.

Title from the Womb; or else, Why is it that she doth not still furnish them with such Abilities and Graces, as are becoming their Thrones? And why is it she doth unjustly bestow more Courage, and a greater number of Ornaments and good Parts, of Princely Science and Policy, on private and common Subjects, than on their natural Lords and Ladies? Nay, and these Men will let us see too, That Fortune, when she can have her will, is not always a Courtier: She deems not the Person of Kings sacred and intangible; but, now and then, very disdainfully, kicks them out of their Thrones. But our illustrious and most incomparable Queen, Reigns in the very Hearts of all her Subjects; and we see in her Prudent Government all that's glorious and admirable. Or, if any are so Disloyal or Blind as to question this, let 'em read the following Essay upon Petticoat-Government, which is Address'd to the Court Ladies as the most proper Judges in this matter. I confess I have here ventur'd (for a stroke or two) to swim out of my depth, to take a view of our SHE-PILOT:
But

The Preface.

But if not only to Obey, but to incite and draw others to Allegiance, and to propagate Loyalty, be to Fear God, and Honour the Queen, I am sure I shall be then safe, and within the compass of Duty.

And, Reader, if we consider what a number of Jacobites there are, both at Home and Abroad, certainly we have no little reason to Unite and stick close to our Gracious Queen, to Speak, Write, and Act for Her; to reserve our Hearts for her Cause, our Hands for her Weapons, our Eyes and Ears for her Sentinels, and our Bodies for her Bulwarks. And (as Mr. Norris advises) Let Her Important Life be a constant Petition in all our Prayers, that so Petticoat-Government may agen flourish in England, and be continued for many Generations.

Petticoat-

Petticoat-Government.

IN A
LETTER

TO THE
Court Ladies, &c.

Ladies,

YOU tell us in your *Curtain Lectures*, (and so do your Sex where-ever we come) That the Men should pay a greater Deference to Women than they did formerly, as they live under *Petticoat-Government*. And indeed (Ladies) I think they ought; for that I am Woman, cannot take off from Vertuous Deeds; *There's no Sex in Minds*. And therefore, if
B the

the Image of the Creator shines as clearly in Them, as in Men, (and I believe there are as many Female Saints in Heaven, as Male) as great a Deference is due to Them, as is due to the Men; for it must be own'd (to the Honour of Petticoats) That the difference of the Sexes, consists only in the different situation of the parts of the Body, which the Office of Generation did necessarily require. God gave one and the same indifferent Soul to Male and Female; in which, undoubtedly, there is no distinction of Sex: Therefore, there is no Pre-eminence of Nobility (between Man and Woman, by the Essence of the Soul) of one above the other, but an equal inbred Dignity to both: For, as I said before, *The Soul knows no difference of Sex, neither do the Angels*; and therefore it is that some Learned Men are of Opinion, That after the Resurrection in the State of Glory, there will be no more any distinction of Male and Female, because Christ hath said, Matth. 22. 30. *We shall then be as the Angels*

Angels of God in Heaven. And the
 Apostle, 1 Cor. 15. 42, 43, 44. That
 the body being sown (in the Grave)
 in corruption, in dishonour, in weak-
 ness, shall be raised in incorruption, in
 glory, in power. The commerce of
 Sexes, was of necessity, because of
 Corruption and Change by Morta-
 lity. But the Body that shall be rai-
 sed, in difference from the Natural
 Body, is called a *Spiritual Body*. The
 Soul then knowing no subordination
 because of Sex. — What *Eminency*
 is there to be named in Men, which
 we have not discerned sometimes to
 mine even in Women? — *Plutarch*
 hath given us a wonderful account
 of the *Wisdom* of the *Celtick Women*,
 who when their Country was fallen,
 through misunderstanding and diffe-
 rences, into a Civil War, would not
 rest, or give over their *Mediation*,
 till *Arms were laid down*, and Peace
 was settled in all their Cities and Fa-
 milies; which was so great a Ser-
 vice to their Country, and so accep-
 table, that it grew a custom among
 them, to call and admit their Wo-

men to Council, and Govern 'em; which the League of the *Celtans* with *Hannibal* doth demonstrate in these words, *If any of the Celtans complaineth that he is injured by any of the Carthaginians, let the Magistrate, or the Rulers of the Carthaginians which are in Spain, be judges of this matter: If any of the Carthaginians hath suffered any unjust thing from any of the Celtans, let the Women of the Celtans be Judges concerning that matter.*

These *Celtans* found a Woman's Wit was best at a dead list; and never thought themselves well Govern'd (nor never flourish'd so much) as when they liv'd under a Queen. And the ancient *Romans* were of the same Opinion. Hence, *Justinianus* the Emperor did think fit, that the Advice and Counsel of his Wife should be taken in making Laws. And elsewhere the Law saith, *Because the Wife shineth in the honour of the Husband*, that he might take notice of her splendor; as in how much the Husband is exalted, so much is the Wife: So, the Wife of an Emperor,

Petticoat-Government.

is called an Empress; and the Wife of a King, a Queen. But (to the Pre-eminence of Petticoats) every Husband of a Queen, has not the Title of King: Of that we have an instance in Prince GEORGE, one of the best of Husbands, and best of Men. Hence it is that *She-Governors* are permitted to judge, and to arbitrate, and that they might be capable to invest into *Fee-Farm Land*, and of being invested, and to determine what Right Vassals have. A Woman is also of power to put a Name upon a Family, so that Sons might be denominated from their Mother, not from their Father. They have also great Privileges concerning Dowries, here and there exprest in divers parts of the Body of the Laws. Indeed, the *French* are of another Opinion, for they made a Law, (which they call the *Salique-Law*) whereby the Crown of *France* cannot fall from the Lance to the Distaff, i. e. cannot be Inherited by Women. I think if they had made a Law, That no private Woman should wear the Breeches, or pretend to Govern

Govern her Husband, they had done well: For, it must be own'd, That Husband who lets his Wife **RULE**, (except when she has a Right to do so) deserves to wear the *Petticoat*, having renounc'd the Prerogative of his Sex. But tho' *the Husband is the head of the Wife* (Eph. v. 23.) yet I stick not to affirm, That Government is not only lawful and tolerable in Women, but *justly, naturally, and properly* *Theirs*; tho' the *French Tyrants*, and some *Crazy Philosophers*, have endeavour'd to devance them from the *same Species with Men*: And others, *Madder* than they, *Deny* 'em Souls. Nay, the *Jewish Women* are not allow'd to enter the *Synagogue*, but they sit in a *Gallery* without; for they hold they have not so *Divine* a Soul, as Men; and are of a lower *Creation*, made only for *Sensual Pleasure* and *Propagation*. But I shall prove, They were made to *Govern*, as well as the Men; (that their Souls are as *Divine* and *Noble*) and that even in *Paradise*, they had a Right to all the *Honours* and *Privileges* pertaining

taining to *Breeches*: For if we look into *Genesis*, we there find the Man was forbid to Eat of the Fruit of the Tree, the Woman not so, who neither as yet was created, when the Command was given to the Man; for Woman God willed to be free from the beginning: *The Man therefore sinned by eating, not the Woman*; the Man brought Death, not the Woman; and we all have sinned in *Adam*, not in *Eve*; we have drawn Original Sin, not from the Mother, the *Female*; but from the Father, the *Male*: Therefore the old Law hath Circumcised every Male, and the Females abide Uncircumcised, ordaining *Original Sin to be Punish'd in that Sex only which Transgressed*: Neither did God accuse *Eve* because she had Eaten, but because she had given occasion of Evil to the Man; and that unwittingly, by reason she was Tempted of the Devil: The Man knowingly Sinned, the Woman ignorantly, and deceived, hath Erred: *For She was first tempted of the Devil, who knew the Woman to be the most Excellent*

8 **Petticoat-Government.**

Excellent of all the Creatures. And as *Bernard* saith, The Devil seeing her Beauty to be admir'd, knowing her to be such a one as he had known before whilst he Stood, which above all Angels had the fruition of God, he cast Envy against the Woman alone, for her Excellency. Wherefore Christ was Born *most Humble* into the World, that he might by his *Humility* Expiate the pride of the Sin of our first Parents: He took the *Mans Sex*, as being more Humble; he took not the *Womans Sex*, as being more Sublime and Noble. Also, Christ Rising from the Dead, *Appear'd to Women first*, and not unto Men: Neither is it unknown, that after the Death of Christ, Men departed from the Faith, but *Women (it is manifest) never fell away from the Faith and Christian Religion.*

Furthermore, no Persecutions for the Faith at any time, no Heresie, no Error hath ever risen from *Women*: But otherwise it is concerning Men; Christ is Betray'd, Sold, Bought, Accus'd, Condemn'd, Suffer'd, was Crucify'd,

cify'd, at length put to Death, and all by Men. Yea, he was Denied of Peter, Forsaken of the rest of the Disciples, accompanied of Women alone, to the Cross, and to the Sepulcher. And the Wife of Pilate, a Heathen, did more endeavour to save Christ, than any of those Men which had Believ'd. To this may be added, That almost all the whole School of Divines affirm, That then the Church abided not, except in one Woman alone; to wit, the Virgin Mary; and for that thing deservedly, the Female Sex is call'd Religious, and Holy; and Trismegistus (who liv'd Thirty Years under Petticoat-Government) calls them, Fountains and Perfections of Goodness. Then that Orator whisper'd the Doctrine of Devils, who said, Were it not for the Company of Women, Angels wou'd come down and dwell among us. I rather think, were it not for such ill-natur'd Fellows as he, Women themselves would prove Angels. 'Tis an ungrateful Return, thus to abuse that Gentle Sex, who are the Moulds, in which all the Race

C

of

of Adam are cast: As if they deserv'd no better Treatment at our Hands, than we usually give to Saffron-bags and Glass Bottles, which are thrown into a corner, when the Spice and Wine are taken out of them.

For my part, I should esteem the World but a Desert, were it not for the Society of the Fair Sex; and the most polish'd part of Mankind would appear but Hermits in Masquerade, or a kind of *Civiliz'd Satyrs*, so imperfect and unaccomplish'd is our Virility, without the Re-union of our *lost Rib*, that substantial and integral part of our selves. Those who are thus disjointed from Women, seem to inherit *Adam's Dreams*, out of which nothing can awake them, but the Embraces of their own living Image, the Fair Traduct of the first Metamorphosis in the World, *The Bone converted into Flesh*. These are the Centers of all our Desires and Wishes, the true *Pandora's* that alone can satisfy our longing Appetites, and fill us with Gifts and Blessings; in them we Live before we Breathe, and

and when we have tasted the *Vital Air*, 'tis but to die an *amorous death*, that we may live more pleasantly in them again. *They are the Guardians of our Infancy, the Life and Soul of our Youth, the Companions of our Riper Years, and the Cherishers of our Old Age.* From the Cradle to the Tomb, we are wrapt in a *Circle of Obligations to them*, for their *Love and good Offices.* And he is a *Monster in Nature*, who returns them not the *Cares of an Innocent Affection*, (or *Obeys 'em not where they have Right to Govern.*) Yet I am no *Advocate for those general Lovers*, who not content to let this active *Passion* run within the *Channel of chaste Marriage*, swell it up with *irregular Tides*, and wanton *Floods of Lust*, till it wash away the *Banks of Reason and Morality*; find out new *Passages and Rivulets*, encroaching on other *Mens Possessions*, or at least, dilating on the *general Waste of the weaker Sex*, who ought to be as *Gardens enclos'd*, or *holy Ground*, not to be profan'd.

by the Access of every bold Intruder.

I approve not the Incestuous mixtures of the *Chinese*, where the Brother marries the Sister, or next a-kin; Nor the sensual Latitude of the *Mahometans*, who allow every Man four Wives and as many Concubines as he can maintain. But above all, I detest the wild and brutal Liberty of that *Philosopher*, who in his Idea of Humane Happiness, conceiv'd a promiscuous Copulation *ad Libitum* to be a necessary Ingredient of our bliss.

— On the Other side, *my Regards to that Sex are not circumscrib'd within such narrow Limits, as to exclude any from our Obedience and Friendship, that by any warrantable Title can lay a Just Claim to it*; I would have our Commerce with Females as General as is their Number that deserve it, whose Knowledge and Vertue will be a sufficient security from criminal Familiarities, and from the scandals of the World. There are among that Sex, as among Men, Good and Bad, Vertuous and Vicious, and a prudent

prudent Man will so level his Choice, as not to stain his Reputation, or hazard his Integrity. 'Tis no small point of Discretion, I own, to regulate our Friendship with Women, and to walk evenly on the borders and very Ridge of a Passion, whose next step is a Precipice of Flames. However, 'tis not impossible to conserve Innocency, on the Frontiers of Vice. There is no difference of Sex among Souls; and a Masculine Spirit may inhabit a Woman's Body. It is disingenuous to rob Vertue of the Advantages it receives from Beauty, which makes it appear like Diamonds enchac'd in Gold, and gives it a greater Lustre. Reason it self will appear more Eloquent in the Mouth of a fair Maid, than in that of the most Florid Orator: And there are no Figures in all the System of Rhetorick, so moving and forcible, as the peculiar Graces of That Sex. I am of Opinion, that Men can boast of no Endowments of the Mind, which Women possess not in as great, if not a greater Eminency. There have been

been *Muses*, as well as *Amazons*; and no Age or Nation, but has produc'd some Females Renown'd for their Wisdom or Vertue. Which makes me conclude, that the Conversation of Women, is no less Useful, than Pleasant; and that when they GOVERN, the Men are extream Happy.

But, who can be sufficient to enumerate the infinite praises of Women, on whom all our Being, and the whole Conservation of Mankind (which otherwise in short time would perish) and every Family and Commonwealth, dependeth? Which thing *Rome's* Builder understood very well; who, whilst he wanted Women, doubted not to Ravish the Daughters of the *Sabines*; and in defence of the Rape, made War with their Fathers; for he knew that an *Empire of Men alone, would be but of a short Age*.

At length, the Capital being taken by the *Sabines*, when they had Fought most bloodily together in the midst of the Market-place, at the running in of Women between the two Armies, the War ceas'd; and at length a Peace

Petticoat Government. 11

Peace and League was made, and they enter'd into a perpetual Friendship: Wherefore *Romulus* put the Names of them upon the Family of the *Curii*; and, by consent of the *Romans*, it was set down in publick Records, That Women should neither Grind, nor Play the Cook: That Women should be forbid to receive any thing from the Husband, by Gift; and the Husband to receive any thing, by Gift, from the Wife; that they might know, That all good things were common; and that they were as fit to Govern, as Men. Hence arose the custome, That in their Marriages, the Wife should be brought in, saying, *Ubi tu, ego*; denoting, Where thou art Master, I am Mistress; where thou art Lord, I am Lady. Afterwards, when the Bands of the *Volscians* pitched their Camp within five Miles of the City, they were turned back by Women: In honour of which Exploit, a famous Temple was Dedicated to *Womens Fortune*; yea, notable Ensigns of great Honour and Dignity were given to them, by Decree of

of the Senate. So it comes about, that they take the *Upper-hand* in the Way, and Men rise up and give 'em place. — Thus Ladies you see, When Nature first moulded Woman, and sublimated her from the grosser Ore, *she drew into that fair Compendium, all the visible Perfections of the Creation*: In her Native Simplicity, she glitter'd with Rays and and Charms, that dazled all Eyes: Nothing so savage or untam'd, that did not pay an Homage to her conquering Beauty. She needed no other Ornament, than the *Lustre which flow'd from her untainted Vertue*. So that the Excellency and Perfection of Women above Men, (and consequently of their Power and Title to Govern 'em) is visible to their greatest Enemies: For indeed, this is a Quarrel, wherein Nature hath declared herself a most interested Party, that we need go no further than the judgment of our Eyes, to decide the Controversie. For, whom can we imagine to be so insensible, as not to be presently touch'd with the delicate

cate *Composure* and *Symmetry* of their Bodies? The *Sweetnesses* and killing *Langours* of their Eyes, the *Meslange* and *Harmony* of their Colours, the *Happiness* and *Spirituality* of their *Countenances*, the *Charms* and *Allurements* of their *Mein*, the *Air* and *Command* of their *Smiles*: So that 'tis no wonder if *Plato* said, That *Souls* were unwilling to depart out of such fair Bodies. Nay, a pretty Woman has such a *Governing Power* in her Eyes and Tongue, &c. that the business of *Amour* has often made mighty *Monarchs* stoop to its Empire, made grand Conquerors, Statesmen, and the Religious, confess its Power. Love's Force excels that of Famine, breaks through sacred Cloysters, and precipitates a pious *Ignatian* into Incest. It befools the Philosopher, and draws in the Man that was resolv'd never to Game: Nooses the most of Men into the Curse of Noise, Nonsense, Penury, *Horns*, and Distraction: Makes *Mankind* adore Shadows, and the Varnish, that lasts but a few Years, to doat on Pride, Folly,

D and

and Impertinence. His Holiness has acknowledg'd its Omnipotence, having forc'd him to bequeath his Keys to a *Woman*, a Thing in Petticoats. Love made the Cardinals play at Leap-Frog, and *Cesar Bergia* (that Blessed Son of Infallibility) express his Affection to a Bishop in his *Pontificalibus* at the *Altar*: Made Nero believe a *Transmutation of Sexes*, and the nimble Taylor pine away for the want of a Queen *Bess*. 'Tis no Fiction of the Poets, That *Cupid wanted Eyes*; for Lovers are the blindest Creatures in Nature. For, what else makes a Lord humble himself to Cyn-
ders and Oysters? Great *She's* admire the *Architecture of a Brawny Coachman*? And the Country-Knight leave the chaste Embraces of his Spouse, for the poor Allurements of a tatling, leering Chamber-Maid. Love, or Lust, (for Philosophers make no great distinction between 'em) hurries Colleges into the Arms of Bed-makers, and *She-Tapsters*; causes Physicians to mistake the Seat of the Pulse, and Joan to be startled at the pleasant Strangeness

Petticoat-Government. 19

ness of Carnal Application. That this is a *Truth*, needs so little *Demonstration*, that looking but into any Story, you shall find, even the greatest Conquerors, *Lusty* and *Proud* in their *Triumphs*, humbled and brought on their *Knees* by some fair *Enchantress*. This we account admirable in *Alexander* and *Scipio*, that they could avoid; in *Cesar* and *Mark Anthony* we pardon it, in respect of the Greatness of their other Actions. Even the *Wiseest* Men, have been strange Doaters on this Sex, and absolutely given up to 'em. I suppose, there's no Man thinks *Solomon* a *Fool*, and yet it is well known, how these *white Devils* seduc'd him. *Augustus*, that was certainly one of the *steadiest* Men in the World; one that, in his *Youth*, out-witted the *Hoary Senate*, was all his Life-time led by one *Li-
via*.

But to make this yet plainer; *Age*, we say, begets *Wisdom*: Now, how general the Affection of old Men is to Women, needs no proof; especially the Older they grow; Some of
D 2 Three

Threescore, Marrying Girls of Sixteen; and therefore it is a clear Argument of the truth of this Point, and of the Wisdom of those Reverend *Seniors* that proceed accordingly. Now, if it be necessary, that *Governors* should be of good Entertainment, *Affable*, open of *Countenance*, and such as seem to harbour no crooked or dark Design; *no Men can be so fit for Government, as Women are.* For, besides their natural Sweetness and Innocency, their Talk is commonly directed to such things, as it may easily be inferr'd, That their Heads are not troubl'd about making of *Wars*, enlarging of *Empires*, or founding of *Tyrannies*. How few Men-Prophets do Histories afford us, in comparison to *Propheteesses*? And, even at this day, who such absolute Followers of the Priests, as the *Women* are? If you wish them *Merciful*, these are the *tenderest* things on the Earth; they have *Tears* at command; and if *Tears* be the effect of *Pity* and *Compassion*, and *Pity* and *Compassion* be the Mother of *Virtue*; must we not think that
Mercy

Mercy rules most in them, and is the soonest obtain'd from them? If you wish *Affection* to the *Country*, where can you better have it? Have not the Women many times cut off their *Hairs*, to make *Ropes* for *Engines*, and *Strings* for *Bows*?

Thus were this Noble Sex restor'd to that Right which Nature hath bestow'd on it, we should have all quiet and serene in *Commonwealths*; *Courts* would not be taken up with *Factions* and *Underminings*, but all would flow into *Pleasure* and *Liberty*. Instead of molding of *Armies*, we should be preparing of *Masks*; and instead of depressing of *Factions*, we should have *Balls* and *Amorous* Appointments.

Withal, we know how necessary it is, in every *Statesman*, to be Master of all the *Artifices* and *Sleights* that may be, to gain upon them he deals with. Now, if any can be fitter for this than Women, I am much deceiv'd: For, what by their *Importunities*, *Glances*, *Trains*, *Sleights*, *Ambushes*, and little *Infidelities*; it is as impossible

impossible to escape them, as to go into the Fire, and not be burnt. For my own part, were I Marry'd my self, a Good Wife shou'd Govern both my Person and Purse, my Time, and every thing: And for this reason, a Rich Milanois was wont to say, *That the Strings of his Purse were never so hard tied, but his Betty had a Charm to loose 'em.*

We must therefore conclude, That as Women bring forth Children into the World, as they multiply themselves into these visible and corporeal Souls, and after they have brought them forth, are most tender and careful to *bring them up*; so it is most fitting, having these *Pre-eminences* and *Indulgences* of Nature, that when they are brought up, they should also have the *Government* of them; For a Potter would think it a hard measure, *If after the Pitcher were made, it should fly in his Face.* And (which is no small Honour to Petticoat-Government) the Woman excelleth the Man in respect of the Matter of which she was made, which
was

was not dead and vile Clay, as Mans was, but a purify'd Substance, enliven'd, and endu'd with a Soul, participating of the Divine Mind. Hereunto I shall add, That *Man was made of the Earth*, which of its own Nature (Heavenly Influences Co-operating) produces Living Creatures of all kinds : But the *Woman was made by God alone* ; in all things like unto him, intire, and perfect ; *Man losing but one single Rib*, of which the Woman was form'd ; to wit, *Eve of Adam* sleeping ; and that so deeply, that he did not feel when it was taken away ; which God taking from the Man, gave to the Woman : *Man therefore is the Work of Nature, but Woman the Artifice of God*. And therefore, for the most part, Woman is more capable of divine Splendor than Man, and often is found full of the same ; which may easily appear from those matchless Charms, with which she is, even to wonder, bless'd. *Her Beauty is nothing else but the Divine Light and Splendor, shining through her fair Body.*

Hence

Hence the Body of *Woman* is most delicate to the Eye, and Touch. I will not meddle any further, than only to speak of those parts, (briefly and modestly) which they themselves lay open; namely, Of the *Face* and *Breast*; and will just glance at their Spiritual and Inward Beauty.

First, The very *Front*, or *Face* of this Building (that first meets with the Eye) confounds it, and will scarce suffer it to look any further. Certainly, God not only made her Body an *Epitome of the Earth*, for proportion; but her Face also an *Epitome of Heaven*, for Beauty; which like some clear Glass (or *Mirror*) being turned upwards towards Heaven, presents itself wholly full of heavenly Figures: The round *Forehead* resembling the *bowing Orbs*; the *Eye-brows*, the *Rainbows*; the *Eyes*, the *Stars* and *Planets*; the *red* and *white* of the *Cheeks*, resemble the *fair dis-colour'd Clouds*; the *Frowns* resemble *Storms*; and the *Smiles*, *Fair-weather*; and are mixt with Ten Thousand Graces.

If *Heaven* therefore be Beautiful, that *Face* (which in so *small* a compass contains it) must needs be *fair indeed*.

Beauty (saith *Plato*) is a *Privilege* and *Prerogative* of Nature, which hapneth but to a few.

It is therefore worth the having, seeing it is a *Privilege*, and but a few have it. Amongst whom, of all *Creatures*, *Women* seem to be the true Owners of it.

For tho' there be a certain *general Beauty* in all *Creatures*, (as they are made by God, and serve to adorn the whole *Universe*;) Yet the chiefest and most delightful to the *Heart of Man*, is that of *Woman*; which hath in it two *Qualities*: For it not only *delights*, and *warms*, (like the *Sun*) but (sometimes) to the rude *Contemners*, it burns and consumes, (like *Lightning*) according to that of *Guevarra*; *An honest Woman*, (*Beautiful*) *killeth with her Countenance*.

And *justly* are they so punished; seeing he, which is a *Foe* to *Beauty*, is an enemy to *Nature*. *Beauty* cor-

E

poral

poral is generally a good and proportionable agreeing coherence, and compacture of all the several parts of the Body.

But it shineth no where so ample, as in the Face and Countenance; wherein (as *Laurentius* says) the Beams of the *Divine Majesty* so shine, that all other Creatures tremble at it, especially in *Women*; for in them all Men admire and love it; and all Creatures else, fear and tremble at it; nay, the Lion (the most fierce amongst others) fears it, and rages more against Men than *Women*; as giving more honour and reverence unto their Countenance. The Symmetry and powerful Splendor whereof, hath not only a property, by opening the Hearts of the Beholders, to make them discover their own Secrets, (as we have examples enough in Scripture, by *Sampson*, &c.) but it is the discoverer of itself, and the most secret Affections, Dispositions, and Passions of the Heart.

Vultus est animi Imago; The Countenance is the Image of the Mind; saith *Cicero*: And in another place, *Frons est animi Janua*; The Brow is the Gate of the Mind; so that the Gate lets forth the Image, that you may loon see what the Mind is. If therefore the Image of the Mind, and the Gate it stands in, be so fair, surely the Mind itself in *Women*, (which is the *Spiritual Beauty*) must needs be *fair* and *heavenly*: Yea, tho they should deny it to be so with their own Tongues, or any Detractor for hem, the very Beauty of the Countenance itself would convince them, and declare it louder.

But as in the *Heaven*, the *Sun* and *Moon* (the greatest Lights) bear greatest sway, and make greatest show; so in the Countenance, the Eyes sparkle forth greatest Beauty, and declare most the effects of our Mind. So that it seems, *Wisdom*, *Folly*, *Anger*, *Pleasure*, *Grief*, *Envy*, *Mirth*, *Sadness*, *Chastity*, or *Whoredom*, appear not in us, in any one part so apparently, as in the Eye; nay, in

Women (in whom indeed they are fairest and most powerful) they do shew certain signs of *Barrenness*, and *Fruitfulness*, which (in that Sex) is greatly to be respected, as *Aristotle* testifieth.

But as they discover much in Themselves, so have they a very great power in *Ruling* the Affections of Others: For, from their Beams, proceeds Health or Sicknes, Love or Hate, Life or Death, to the Object that they view, according as they earnestly behold it, either in Love or Hate. *Nescio quis teneros Oculi mihi fascinat agnos*, saith *Virgil*: And the same is confirm'd by *Plutarch*: For, as he saith, *The Eyes of Fair and Beautiful Women, kindle Fire, like the Sun, in the very Hearts and Souls of their Lovers, tho' they look not on them but afar off.*

From whence grew, no doubt, the Opinion of *Strato*, the Philosopher, who held, *That the commanding part of the Soul, remain'd between the Eyes*; seeing that he saw so great power in them, and their Affection.

But

But if I should write of all the Governing Beauties in Womens Faces, I should draw this Thread much farther than it ought.

So the next thing that remains to be spoken of, is the *Breasts*; the beautiful and vertuous *Springs* and *Fountains*, that not only add Beauty, but Utility to the whole *Edifice*.

The best commendation of a House, is, that it stands in a good Air, and is well Watered.

The first of these is observed to be in this Building, out of the Etymology of her Name, by *Bartholdus*, *Mulier quasi mollis aer propter puritatem*, A sweet and pure Air.

And the second is made good in the office of her Breasts, which are the *Springs* and *Conduit-heads*, which are commended by their *form*, their *place*, and their *use*.

First for their *Form*: They are Round; a Figure most capable of all others, and fittest for them, seeing they must contain, like *Fountains*, Moisture for Nourishment. And they resemble in making two little Hills,

or

or Mounts, pleasantly garnish'd with disparted and streaming Veins; on whose Tops arise the Conduit-heads, in hew like *Strawberries*; from whence proceed the Streams so much commended both for Food and Physick. Between these Hills lies that *Forbidden Way*, which leads I know not whether: Yet this I'll venture to say, That neither *Art*, nor *Nature* can amend it; and that it has such a *Governing Faculty*, as it keeps all the World in Awe.

This Form of the *Breasts*, imitating the World, is very beautiful. From the observation of which, the skilful Beholder shall not only distinguish the difference of Sex, but also of Age and Health in Women.

2^{dly}, For the Place, They are not in the lower parts of the Body, as in other Creatures; but, to preserve Modesty, and for Comeliness sake, in the very Breast near the Head, and right against the Heart.

For this cause, that Women, being most Loving and tenderly Affected to their Children, might at their greater

~~Pettiest Government.~~

A greater Ease, in the Earnestness of their Love, both Feed with their Milk, Embrace with their Arms, and Kiss with their Lips, their Children, at one time together; which they could not do, were they plac'd elsewhere.

Lastly, For their Use. First, they are to Feed: And to that end, they are endu'd with Milk, and such as no other Creature hath: For there's no Milk whatsoever, so nourishing and cherishing in effect, nor so sweet and honied in taste, as that of a Woman. Which Milk it is possible for them to have, without the help of a Man, as *Hippocrates* affirms.

Then, as a Man content with his own possession, he neither can, or ought to desire more. Which is well advis'd by *Solomon*, in the *Proverbs*, *Rejoyce with the Wife of thy Youth, &c. Let her Breasts satisfie thee at all times, and be thou ravish'd always with her love.*

So that both *delight*, *profit*, and *power*, proceeds from this Form of hers; as is declared sufficiently in the description of the Beauty of her
Face

Face and Breasts. — And thus much for the Beauty *Corporal*.

For the Beauty *Vocal*, which is in Women; it is such as makes them no whit Inferior, but rather Superior to Men. The Voice in Women being much more *gentle, tender, and delicate*, than in Men, declares, That in the *modesty, gentleness, and sweetness* of Affection, they far surpass 'em.

Moreover, Man hath no use of his Voice, that Woman hath not, and as excellently: For,

1. Her *Eloquence* is as good and plentiful.

2. Her *Speech* more sweet and pleasant. And good reason; for seeing her *Tongue* is her chiefest *Weapon of defence*, therefore she ought to handle it the readiest.

Lastly, Their skill in Musick hath not been meanly praised by divers: But their means of expressing their Skill, especially in Voice, so far excels above that of Man's, that all They are said but to fain, that seek to imitate it.

What-

What shall I say? Nor *this*, nor *that*
 (is best;
 But *all* is better than can be express'd;
 And all Perfection, is so given to all
 Her parts, that none is *best*, but each
 (is *all*.

Lastly, I must with like brevity
 speak of the Beauty Spiritual, and In-
 ward. At the Fairness whereof,
 you may guess, by the Physlognomy
 of the Face, and the rest.

Of this *Spiritual* and *Inward* Per-
 fection, I might give many famous
 instances; for (as an *In-*
genious * *Author* observes)

"Our Nation has not
 "wanted *Learned as well*

"*good Women*: Such were the Lady
 "*Jane Grey*, and Queen *Elizabeth* of

"Beloved Memory: But none of the
 "foremention'd ever shone with *Brigh-*

"*ter Beams* than our Late Queen *Mary*,

"who had all the Graces of a Chri-
 "stian, and all the Royal Vertues of

"of a Queen. *England* has had, and
 "hath at this very time, several La-

* In his *Book*
Entituled, The
 Character of a
 Good Woman.

" dies, that for their *Wit*, as well as
 " *Beauty*, need not fear to vie with
 " the Ancients. For *Poetry*, we had
 " Mrs. *Katharine Philips*, famous for
 " the wit and smoothness of her
 " Writing; our greatest Poets thought
 " themselves Elevated when they
 " wrote of her: And never was their
 " Thought more Sublime, than
 " when they prais'd *Orinda*. — And
 " if her Verse had been Serious and
 " Devout, I wou'd have added Mrs.
 " *Bhen*.

" We have now *Philomela*,
 " who has borrow'd the name
 " of the Nightingale; and her Num-
 " bers are as sweet, as the Voice of
 " that is musical.

" For Prose, we have the most In-
 " genious Author of *The Proposal to*
 " *the Ladies*, and *The Letters to Mr.*
 " *Norris*. — Abroad, they in *Holland*
 " have had for all the Learned Lan-
 " guages, *Anna Maria Schurman*, who
 " was a Philosopher, a Poet, and a
 " Painter.

" For the *Criticks*, the *French* have
 " had the *Ladies Tarnaquilla*, *Faber*,
 " and

"and *Dacier*, as well as *Madam Scuderi* for Polite Discourse.

"We have now several Ladies for
 "several Ingenious and Useful Sci-
 "ences very famous. For Philoso-
 "phy, My Lady *Masham*; For Paint-
 "ing, Mrs. *Beal*; for Singing, Mrs.
 "Hunt, and Mrs. *Godfrey*.

"I might also mention Mrs. *Anne*
 "*Baynard* lately Deceas'd; who at
 "the Age of Twenty Three Years,
 "was arriv'd to the Knowledge of a
 "*Bearded Philosopher*; and was, in
 "the hard and knotty Arguments
 "of Metaphysical-Learning, a most
 "Nervous and Subtle Disputant.

"Amongst these *Extraordinary Wo-*
 "*men*, I might justly rank Mrs. *Eli-*
 "*zabeth Dunton*, whose Love to her
 "Husband was as remarkable, as her
 "other Graces. She had thoroughly
 "study'd the great Book of Nature;
 "wherein we may see the Wisdom
 "and Power of the great Creator in
 "the Order of the Universe, and in
 "the Production and Preservation
 "of things; and her Prudence gave
 "so many proofs of her Capacity for

“ *Domestick-Government, that the Heart*
 “ *of her Husband safely trusted in her. She*
 “ *had such a power in Ruling her House,*
 “ *that things were as well manag'd*
 “ *when he was abroad, as when he*
 “ *was at home; yet she never desir'd*
 “ *to Govern, but when he was not on*
 “ *the spot, Prov. 30. 31.*

If I wou'd give more instances of the *Spiritual and Inward Perfection* of the Fair Sex. to these I might add *The Honourable Lady*; I have trac'd. her Life from the Cradle, to her 60th Year, and find it *one continu'd Act of Piety*: So that I may venture to say, If there ever was on Earth a perfect Woman, 'tis the Divine *Sabina*.

I should also mention the Rich *Valeria* for her vast Memory, and Love to the Scriptures.

And with her I shall rank the unknown *Almira*, that Master-piece of Wit and Beauty.

Neither can I forget that *Pious and Matchless Woman*, whom we call *Climene*.

A Form more Fine, more accurately wrought,
 Was ne'er Conceiv'd by a Poetick Thought :
 Such pleasing Looks, in midst of Spring adorn
 The flowry Fields, So smiles the beaucous Morn :
 So mild her Eyes, so beautiful and bright,
 That Lovelier Eyes did ne'er salute the Light
 With such a gentle Look, and such an Air,
 So Lovely, so exceeding Sweet, and Fair,
 To me the Heavenly Messengers appear.
 Whilst that bright Soul that Heaven has plac'd within,
 Makes every Charm with double lustre shine.

I have nam'd but a few of those
 Excellent Women, whose *Inward*
Perfections bespeaks 'em fit to Govern,
 either in a publick, or private Capa-
 city ; but, as the foremention'd Au-
 thor observes, “ How many more
 “ such Women shou'd we have, if
 “ they wou'd employ their happy
 “ Talents to benefit the World, and
 “ Write as well as Sow ? Who might
 “ as far exceed the Men in Books, as
 “ they do in the *Art of Governing*
 “ when they are call'd to it : And
 “ methinks a Book Writ by an Inge-
 “ nious Lady, wou'd look as well as
 “ a Wrought Bed, or a Fine Fringe,
 “ or a Baby or two of Wax ; their
 “ Hands wou'd be every whit as
 “ pretty

“ pretty when they *Write*, as when
 “ they *Knot* ; and much more than
 “ they wou’d be, shou’d they *Paint* ;
 “ for I reckon false Colour in their
 “ Faces, as bad as false Teeth and
 “ Plumpers in their Mouths.

Thus have I fairly prov’d there is
 no Creature so perfect, no Wonder
 so to be admir’d as a W O M A N :
 And Ladies, God hath heaped all
 these Graces on your beautiful Sex,
 to the end, that every Creature might
 stand amaz’d at you, *Love* and *Obey*
 you ; as we see by experience, *That*
Incorporeal Spirits doat upon Women,
with most ardent Affections ; which is
 such an approv’d Truth, that none,
 I think, dare offer to deny it. And
 if Women are such Angels both in
 Body and Mind, and *Petticoat-Gov-*
ernment such a peculiar and extraor-
 dinary Blessing, (as all must own that
 consider we are now Govern’d by a
 Queen, whose *Royal Vertues* exceeds
 all I have said in praise of her
 Sex) I wonder at the unnatural Fancy
 of such, as could wish we might Pro-
 create like Trees, as if they were A-
 sham’d

sbam'd of the Act, without which they had never been capable of such an extravagant Thought. Certainly, he that Created us, and has riveted the *Love of Women* in the very Center of our Natures, never gave us those passionate Desires to be our incurable Torment, but only as Spurs to our Wit and Vertue, that by the Dexterity of the one, and Integrity of the other, we might merit and gain the *Darling Object*, which should consummate our Earthly Happiness.

Moreover, Woman is not only more charming in her *Face*, of a sweeter *Voice*, and more *Spiritual* in her Inward Beauty; but (which further adds to her Perfection) she's more apt than Man, for that *Mysterious Office of Generation*; for that she is Ripe at Ten Years, and under; but he, not many Years after. And besides, it is very well known, that the Woman alone, of all Fruitful Creatures, after she is with Child, and beginning to bear in her Womb, also not long after she is Deliver'd, inclineth to the foresaid Act again; whose Vessel is so affected to humane

humane Conception, that it is said sometimes, without Lying with a Man, she hath Conceived. So that *Auerrois* hath deliver'd in his famous Monuments of Learning, concerning a Woman which Conceived of Seed that was spent in a Bath.

But that which goeth beyond all Miracles (being itself the greatest Miracle) is, *viz.* That Woman alone, without Man, is able to produce Humane Nature: Which in no wise is given to Man. Which things, even by the *Turks* and *Manumetans*, is confessed: With whom many are believ'd to have Conceived without Man's-Seed, whom they call in their Tongue *Nefesolgi*. And Isles are spoken of, where Women Conceive by the blast of the Wind.

Amongst Brute Creatures, it is manifest, that some Females have conceived without Males; as the Females of *Vultures*, which is Story'd by *Origen*, in his first Book against *Faustus*: Also, certain Mares to have Conceived by the *West* Wind blowing, Antiquity hath

hath found ; concerning which, these things are Sung :

*All with Face turn'd 'gainst the West
Wind do stand
And take in Air, on Rocks so high
from Land ;
And often times without Conjunction
sprung,
And with cool Winds they were begot
with Young.*

So that 'tis clear from what I've said (of the Excellency and Pre-eminence of Ruling Women) That Government is the Rudder which Steers the Great Vessel of State ; and that Petticoat-Government is the most Dextrous handling of that Rudder ; and for that reason, 'tis only WOMEN that are now Pray'd for in our Churches and Chapels, viz. Her Present Majesty, the Queen Dowager and the Princess Sophia. 'Tis true, there was a time in England, when Men wore the Breeches, and debar'd Women of Government, which brought many Grievances and Oppressions upon the Weaker Vessels ;

G

for

50 **Petticoat-Government.**

for then they were constrain'd to Con-
verse only with their Homes and
Closets: But our Loyal Parliament,
knowing the Wisdom and Piety of
English Women, have now Enacted a
Woman the *Supreme Head* at Home
and Abroad; and (to use the words
of the Ingenious *Calamy*) *Blessed be*
Divine Providence, which has raised
up our most Gracious Queen, the com-
mon Centre of all our Hopes; whose
late Royal Assurance of her Favour and
Protection, affords us an agreeable Pro-
spect, and entire Satisfaction.

But I shan't only confine my Essay
to *Petticoat-Government*, as it respects
the Publick; for I design *A general*
Essay upon Petticoat-Government, how-
ever dignify'd or distinguish'd.

1. Then, by *Petticoat-Government*,
I mean when Good Women Ascend
the Throne, and Rule according to
Law, as is the case of the present
Queen.

Again, by *Petticoat-Government*,
mean the discreet and housewifely
Ruling of a House and Family; for
the Husband's Province lies without
Door.

and therefore 'tis the Place of the Mistress to Govern the Kitchen, for Men shou'd not presume to direct their, to order about *Tarts, Puddings, Wines, and Kickshaws.*

And lastly, by *Petticoat-Government*, I mean when Bad Women Usurp an Authority over their Husbands, as is the case of Shrews, and such as *Command*, and (perhaps) *Beat* their Husbands, for which there is often a *Riding*, as I shall shew in variety of modern Instances.

I shall first treat of *Petticoat-Government*, as it relates to Women in a *Publick Capacity*: And I shall first instance in

Deborah, a most prudent Woman, the Wife of *Labidoth*, who alone, as may be read in the Book of *Judges*, some time Judged over the People of *Israel*; and the Children of *Israel* went up to her for every Judgment: Who also was Chosen Captain of the Host of *Israel*, when *Barack* did refuse to Fight, and won the Field, her Enemies being slain and put to flight.

Furthermore, we read in the History of the Kings, that *Attalia* the Queen Reigned and Judged Seven Years in *Jerusalem*; and *Semiramis*, after the Death of *Ninus*, Govern'd the People Forty Years.

Judith and *Hester* wrought such Marvels for Conservation of their People, as will for ever redound to the honour of the Female Sex.

All the great Monarchies were Instituted by the Counsel of Women. *Sbithea* Sister to *Nimrod*, instructed him in the *Art of Government*, according as *Manethon* reported. *Presigithes*, a Sheperdess, did the like to *Cyrus*. *Dydo* first founded the Commonwealth of *Carthage*, and *Fauna* brought together the People of *Italy* dispersed here and there, before she went to Rule in *Cassina*, as is Recorded in certain Fragments of the Poet *Ennius*.

Fauna the Goddess *Vesta's* Women
priest,
First taught the *Latins* Civil Govern-
ment ;

And

Petticoat-Government. 53

*And when in Fields they wandred where
they list,*

*She brought them into Cities Regi-
ment.*

The *Amazonians* were a Warlike Women in part of *Sythia*, who held a *Female Government*, and Warred with divers mighty Princes; maintaining their *Laws* and *Customs* by Policy, and by the Sword. *Penthesilia*, one of their Queens, came with a Thousand Virago's to *Troy*, and assisted *Priamus* against the *Greeks*; where she and most of her Women, Fighting Valiantly, and Acting Wonders in Arms, were at length Slain.

Athenias, tho' of mean Parentage, yet of Excellent Wisdom, Learning, and Education, beyond what could be expected from the degree of her Birth, was for these and other good Qualities, prefer'd to be an Empress, when divers Great Ladies, Rich, and Powerful in Friends, and had Kindoms to their Dower, were refus'd.

Tomyris

Tomyris, Queen of the *Scythians*, appointed to them the Laws of *Anacharsis* the Philosopher; assured them to be more holy and better than those of the *Athenians*. She also valiantly Triumphed over *Cyrus*, the Universal Monarch of the *East*.

Hippolita Govern'd with matchless bravery; she dissipated the Troops of Great *Theseus*, dismounting him in the Fight, yet afterward (*on meer Grace*) made him her Husband.

The *Siracusan* Women Govern'd their Country for many Years, and were the cause of their Cities preservation; whence arose the Proverb of *Venus Armed*, as *Menander* describeth in one of his Comedies.

*Let none himself so much abuse,
As offer to take Syracuse.
For Women have it in respect,
And Venus doth them safe protect.
Good were it then the God of War,
Shou'd lend to her his Cemiter.*

Cyrus once lost the Victory by this Exhortation to his Soldiers, *That they*

they but came to Fight with Women.

Parysatis, Daughter to *Cyrus*, was so well instructed in *State Affairs*, as she made *Asia* tremble, and compass'd by her *Government*, whatever cou'd make it happy.

Clælia gave Freedom to Sixscore of her Subjects by one Enterprize, Couragiously effected by her Own Hand; which made *Ennius* the Poet write,

What Vertue Male may with thy worth contend,

Can Men hope any way to do as much By their best Means? Alas, 'tis to no

end, In like Affairs their haps were never such.

And elsewhere,

Young Romans feeble are your Minds,

Your Glory of the least esteem:

When *Clælia* Passage for you finds,

And must with Honour you Redeem.

Who

- Who can sufficiently praise that *most noble Maid*, altho' of mean Descent, who in the Year of Christians, One thousand four hundred twenty eight, the Kingdom of *France* being possess'd by the *English*, taking Arms like an *Amazon*, she Govern'd so bravely, that she restor'd that lost Kingdom to the King of *France*, the *English* being overcome by many Battles: To whose perpetual Memory, a Statue is erected at the Town *Genabum*, which is now call'd *Orleans*.

And to come to ^{our} own Country, *Elphleda*, Sister to *Edward*, a *Saxon* King before the Conquest, and Wife to *Etheldredus* Duke of *Mercia*, was so Renown'd for her Courage and Bravery of Mind, that few Nations ever afforded a more Famous Virago: She (her Husband dying) Overthrew the *Welch* in several Battles, who made Incursions into her Territories; and in bloody Fights, put the *Danes* to the Rout. She built divers Ruin'd Cities, and restor'd her Bleeding Country to a Smiling Condition; with whose Fame and Praises our Histories abound.

And

And King Henry V. whilst Prince of Wales, admiring her Courage and Conduct, made certain Latin Verses in Commendation of her.

And no Man will doubt this that considers, *England* has more than once been Happy in a Queen, that has been able to withstand the Temptations of Court Sycophants, and to look thorough the Designs of Evil Men. Is not our *Elizabeth* Rank'd amongst the greatest Heroes in the Records of Time? Is not her Name now Sacred; and will it not continue to be so to the utmost Period of Time? For no other reason, but that she was adorn'd with all Princely Vertues, and Govern'd her Kingdoms by a Legal Administration of Justice, being proof against the Temptations of Wicked Men to Arbitrary Power.

Elizabeth, Queen of *England*, stands to this day the wonder of her Sex, as well relating to God's Providence, in her many Deliverances, in the Reign of Queen *Mary* her Sister, as when she came to enjoy the Crown herself, for all the open Force and private Plots, and Conspiracies against

H

her,

her, were frustrated, whilst she was in the Tower. Bishop Gardiner sent a Counterfeit Warrant for her Execution, but upon the Lieutenant's going to know the truth at White-Hall, it was set aside: And such power had that aspiring Priest with the Queen, that he was not so much as Repremanded, for going about to Murder, under a pretext of Law, the best of Princesses, and Sister to his Sovereign. -- Every day they labour'd to bring her to Destruction, for no other reason, but that she was a Protestant: Once the boards were fir'd under her Lodgings; and whilst she was at Woodstock, under the Guard of one Sir Henry Beddingfield, whom she call'd her Goaler, a Russian, belonging to him, attempted to Murder her, but was prevented: At another time, Gardiner sent one to dispatch her; but Beddingfield being gone to London, had left strict order with his Brother, that none shou'd see, or speak with her till his return; so that the Villain fearing his bloody purpose was discover'd, return'd without success. Her Sister dying, and she

she coming to the Crown, never was Queen or King more belov'd by Subjects, nor shined more Glorious in the Actions of a Reign: And when her clandestin Enemies were Defeated, they brought, by their Solicitations, the Power of Spain against her, whose Invincible Armada was Destroy'd almost without Fighting; upon the rumour of this Invasion, she led her Army into the Field in Person: And Riding through her Camp at Tilbury, with her Leader's-Staff, she made this Encouraging Oration, worthy of so Heroick a Queen — Even my Good

People, We have been perswaded by some that are careful of our Safety, to take heed how we commit our selves to Armed Multitudes, for fear of Treachery; but I assure you, I do not desire to live to mistrust my Faithful and Loving People: Let Tyrants fear; I have ever so well behav'd my self, that under God, I have always placed my chief Strength and Safeguard, in the Loyal Hearts and Good Wills of my Subjects: And therefore,

*Q. Elizabeth's
Speech to her
Army.*

Petticoat-Government.

I am come among you, as you see at this time, Not for my Recreation and Disport; but being resolv'd in the midst and heat of the Battle, to Live or Dye among you; to lay down for my God, and for my Kingdom, and for my People, mine Honour, and my Blood, even in the Dust. I well know that I have the Body but of a weak and feeble Woman, but I have the Heart of a King, yea, of a King of England too: And I think it a Scorn, that Parma, or Spain, or any Prince in Europe, shou'd dare to Invade the Borders of my Realm; for which, rather than any Dishonour shou'd grow by me, I my self will take up Arms; I will be your General and Judge, and the Rewarder of every one of your Vertues in the Field: I know already, for your forwardness, you have deserved Rewards and Crowns; and We do assure you, on the Word of a Princess that shall be duly paid you. In the mean time, my Lieutenant-General, Leicester, shall be in my stead: than whom, never Princess Commanded a more Noble and Worthier Subject: not doubting, but by your Obedience to

your General, your Concord in the Camp,
and your Valour in the Field, We shall
shortly have a famous Victory over these
Enemies of my God, of my Kingdom,
and of my People. And when the
Fleet (the sent against Spain) was
ready to Sail, she Pray'd
as follows. — Most Om-
nipotent Maker and Gui-
der of the World, that only searchest
and fathomest the bottom of our Hearts,
and in them feest the true Originals of all
our intended Actions; that by thy fore-
sight, dost truly discern, how that no
malice of Revenge, nor requital of In-
jury, nor desire of Bloodshed, nor gree-
diness of Gain, hath bred that Reso-
lution of setting forth this Army and
Navy; but a careful Providence, and
wary Watch, that no neglect of Foes,
or over-surety of Heaven, might
breed either Danger to us, or Glory
to them. These being our true grounds,
we humbly beseech thee, with bended
knees, to prosper this great Work;
and with the best Fore-Winds, guide
the Voyage, speed the Victory, and make
the Return to be the Advancement of
thy

Q. Elizabeth's
Prayer for Her
Dad

thy Glory, the Triumph of their Fame,
 and a means of Surety to the Realm,
 with the least loss of *English Blood.*
To these devout Petitions, Lord, give
thy blessed Grant, &c. Nor was this
 Prayer fruitless; for the Fleet in a
 short time return'd with Victory and
 Rich Spoils, taken from the Enemy in
 divers places, and were always tri-
 umphant on the Ocean, during her
 Reign. — It ever was observ'd in
 this Great and Glorious Queen, that
 in all her Victories and Successes, she
 was never swelled or puffed with
 Ambition or Vain-glory, but attribu-
 ting nothing to Herself, *Gave all the*
Glory to God, who is the alone Giver
of Victories; who by weak things, can
confound the insulting Pride, and Boasts
of Power; and by a few, lay innumera-
ble Armies in the Dust.

‘ Was not our *Mary* (Consort to
 ‘ *William* of Glorious Memory) a
 ‘ Princess that deserv'd the Esteem
 ‘ and Love of the Best Subjects? She
 ‘ was an Example to her own Sex,
 ‘ by being the best of Wives; and
 ‘ even an Example to the Wisest Prin-
 ces

ees, by Her *Prudent Administration*
 of the Government, during the Ab-
 sence of Her *Royal Husband*. In a
 word, She was Belov'd by all *Good*
Men, of all *Perswasions* whatsoever;
 and even the very *Enemies* of our
Constitution (which consequently
 were Hers also) paid a *secret Vene-*
ration to her Person. Such a Prin-
 cess was our *Mary*, whilst she was
 Living; and when she Dy'd, the
 Grief on that Occasion was unex-
 pressible: Never was so *General a*
Mourning known in this Country:
 Nor never did the Sons of the *Mu-*
ses so industriously strive to trans-
 mit a great Name to posterity; we
 had above *Fifty Poems* writ-
 ten to her *Pious Memory*; with such
 force of Spirit, as if the *Muses* had
 been the Dictators; and as if *Apollo*
 himself had hung *Parnassus* in
 Mourning, and had Inspir'd his
 Children with divine Raptures.

So good a Queen was our *Mary*:
 And is not our *present Sovereign La-*
dy (her Sister) in possession of her
 Throne, adorn'd with the same
 tran-

transcendent Vertues? Has she not the same Friends, and also the same Enemies? Such as are Friends to the *English* Constitution, are hers of course, as she is a *Legal Queen*, and come to the Government by the Consent of a willing People, to whom she has given 100000 *l.* out of her own Revenue. In a word, she is a *Nursing-Mother* to all her Subjects, and *Governs* 'em with so much Spirit and Tenderness, that she resembles *Angels*, who move the Heavens, not using in themselves the least agitation. So that we may well say, This *Divine Woman* was selected out by God, to *humble the French Tyrant*, and to set a golden Face on the *English* Monarchy.

Then what *Monster* are they (however dignify'd or distinguish'd) that either abuse or neglect the Memory of the Late King. We are all oblig'd to reverence and perpetuate his *Glorious* Reign (in which

In his Poem which he
Dedicated to the Me-
mory of his late Maje-
sty William the 3d.

the truly Pious and most
Ingenious Stennet has
led the way) Since

'tis

Petticoat-Government. 65

'tis to him (under God) that we owe that Excellent Princess that now fills the Throne of her Royal Ancestors; without his seasonable interposition (as the instrument of Providence) an Impostor, one perhaps of the meanest of the People, had depriv'd us of the Happiness we so reasonable hope to enjoy under Her Government. But, Ladies, whilst such a Princess Reigns, we'll not only give your Sex the Upper-hand in the Streets (as we did formerly) but the pre-eminence in all things else; or shou'd there be such a Rebel (I mean a Jacobite) that's an Enemy to Petticoat-Government, he ought to be seiz'd for a Mock-Mourner. For if we'll believe the Ingenious F O E, (or those brave Men of the Inferior Clergy, who have Publish'd Sermons, and Elegies on King William)

Nothing can make us Greater than a Queen.

For, First (to the Honour of Petticoat-Government) Dr. Brady * tells

* In his Sermon, on Occasion of the Death of our late King.

us, 'There is now Seated upon the
 'Imperial Throne of these Kingdoms,
 'A *Queen who has been bred up under*
 'several Reigns, and has been an Eye
 'Witness and faithful Observer of
 'the Inconvenience which attend Mis-
 'carriages in Government, and the Ad-
 'vantages which result from a Wise
 'Administration; and is consequent-
 'ly qualify'd, from her own Expe-
 'rience, to avoid the one, and culti-
 'vate the other. One, who gave
 'us, long since, the most convincing
 'Argument of her *Love to her Coun-*
 '*try, and her Religion*; when she free-
 'ly sacrific'd to those Considerations,
 'the nearest ties of Interest and Blood,
 'and thereby has assur'd us, That
 'she will still prefer the Honour
 'of her God, and the Good of her
 'People, to all other Engagements
 'whatsoever. One, who by the Pru-
 'dent Management of her Family,
 'gain'd the Respect and Affections of
 'all that ever belong'd to her; and
 'thereby demonstrates, That she has
 'the *True Art of Governing*, which
 'consists in the acquiring Reverence
 'and

' and Love. *One*, who being bred
 ' up in the Church of *England*, and
 ' having always liv'd in Conformity
 ' to her Doctrine and Worship, there-
 ' by assures us, she will support it out
 ' of Choice and Conviction, and de-
 ' serves the Glorious Title of *Defen-*
 ' *der of the Faith*. *One*, who by the
 ' *Piety of her Life and Conversation*,
 ' has exemplified the power of the
 ' Religion she professes, and thereby
 ' gives us hopes that it will have a
 ' happy effect upon the practice of
 ' all those who are under her influ-
 ' ence. These are some of those rea-
 ' sons which forcibly engage us to be
 ' thankful for the Blessing of so *Ex-*
 ' *cellent a Queen*; and (continues this
 ' Author) who knows but the Hum-
 ' bling of that haughty Monarch, who
 ' thinks himself Superior to all the
 ' Kings of the *Earth*, may, to make his
 ' Fall more grating and uneasy, be
 ' providentially reserv'd for one of
 ' the *Weaker Sex*; that as our *Eng-*
 ' *lish Elizabeth* gave a Mortal blow to
 ' the Pride and Power of the *House*
 ' of *Austria*, when that was endea-
 ' vouring

'vouring at Universal Empire; so
 'Anne of England may have the last-
 'ing Honour of putting a full Period
 'in her Auspicious Reign, to the
 'same Ambitious Arms in the House
 'of Bourbon. And that we may all have
 'reason to take up Judith's Song of
 'Praise, when she frustrated the designs
 'of such another Oppressor. He brag'd
 'that he would kill my young Men with
 'the Sword, and dash the Suckling Chil-
 'dren against the Ground, but the Al-
 'mighty Lord has disappointed him by the
 'Hand of a Woman.

The Loyal Goodwin is no less plea-
 sed with Female-Government than Dr.

Brady, and therefore

In his Sermon Preach-
 ed on the Death of
 K. William III.

'says, That which may
 'comfort us, is, That
 'K. William in lea-
 'ving us, left a Successor to finish
 'the Work which he had so be-
 'nownedly design'd and begun; and
 'that when his bright Soul Ascen-
 'ded, he drop'd the Robes of Maje-
 'sty upon an Illustrious Princess;
 'who succeeds him not only in the
 'Throne, but in the kindest Expres-
 'sions

'sions of Care and Favour, extended
 'to all her Subjects: Who tho' she is
 'too Soft a Sex to handle rough
 'Arms, or to appear at the Head of
 'Armies; she yet presides in Councils,
 'and revives the Memory of that He-
 'roine Queen Elizabeth; whose Ar-
 'mies were as Victorious Abroad, as
 'her Wife Designs of Policy were
 'well laid at Home. *Then (continues*
 '*this Author)* If any of us fail'd in
 'Gratitude to that King, who was
 'our Deliverer and Protector, let
 'us make up the defect in double
 'Gratitude and Duty to the Queen,
 'who so auspiciously succeeds him in
 'the Throne. Let us not strive who
 'shall be Greatest, or soonest advance
 'to a Fortune; but let all our con-
 'tention be, to excel in Affection
 'and Allegiance. Let us know no o-
 'ther Interest than Her Honour and
 'Safety, the Support of the Govern-
 'ment, and our Country's Welfare,
 'which are inseparable; and if they
 'Fall, we must every one of us Pe-
 'rish in the Ruines.

The

The Reverend Piggot is as well content to be

*In his Sermon, Entitled,
The Natural
Frailty of Princes.*

Rul'd by a Woman,
as either *Brady* or
Goodwin; and there-

fore, 'Advises all to bless God for
'our Protestant Queen, and her peace-
'able accession to the Throne. This
'Excellent Princess (says Piggot) dis-
'cover'd a becoming Zeal for the Re-
'form'd Religion, in opposition to
'Popery, when she mov'd in a lower
'Orb; we have therefore just rea-
'son to expect, that her Zeal will
'be as Warm and Regular now she
'Acts in a more exalted State. Then
'let us not (*continues this Author*)
'cease to Pray for our Illustrious
'Queen Anne; That she may have
'wisdom as an Angel of God, to go
'in and out before so great a People;
'that she may be the *Deborah* of our
'English Israel, and a *Nursing Mother*
'to all the Reform'd Churches; that
'she may have a prosperous Reign, a
'long Life, a safe Government, a se-
'cure Palace, Prudent Parliaments,
'Faithful Counsellors, Valiant Ar-
'mies,

'mies, and a Loyal People; That
'she may trample upon the Necks of
'her Enemies, and *Reign* in the Hearts
'of her Subjects, that under the Influ-
'ence of her *Wise* and *Mild* Admini-
'stration, true and undefil'd Religion
'may revive and flourish: To which
'I wish all Her Majesties Subjects may
'as heartily say *Amen*, as do the
'*Protestant Dissenters* of the three
'Kingdoms.

Next comes Mr. *Robinson*, (as if the
Dissenters wou'd out-vie each other
in Praising Her Majesty) and he as-
sures us, 'We have got a

'*Queen*, not (as we have
'had too many) Ambiti-
'ous of *Empire*, not taint-
'ed in her Morals, not an Enemy to her
'Country, nor in the least wavering
'or unsteady in her Protestant Pro-
'fession; but One of unblemish'd
'Vertue, of try'd Integrity, whose
'Heart is *Entirely ENGLISH*, and who
'will, we doubt not, upon all occa-
'sions, testifie her Affection for the
'Constitution, and her Concern for
'the Interest and People of *England*.
'Had

*In his Sermon
on the Death of
William III.*

Had we not had one to Succeed, or
 not such an one, or one within our
 reach, who knows what Confusions
 might have ensu'd! What Distress
 and Agony might have seiz'd every
 Spirit, and laid us even under a ne-
 cessity of Dying with him.

And Mr. Norris is so in love with
 Petticoat-Government, that he tells
 the World, The Queens Character
 does fall nothing short

*In his Sermon
 on the Funeral of
 the late King.*

of the most Extraordi-
 nary Persons of her
 Sex; that her Zeal for
 the Protestant Religion has been
 visible in the greatest Tryals. He
 then advises, That Her Important
 Life be a constant Petition in our
 Prayers; and concludes with wi-
 shing Her Reign may be Long and
 Prosperous; that she may be valu'd
 by her Subjects, according to her
 Merit, and that she may be a Glo-
 rious Instrument to Heal our Brea-
 ches; and, in a word, that she may
 follow the Great Example that is gone
 before Her; That her Life may be
 admir'd,

Petticoat-Government. 73

'admir'd, her Reign happy, her
'Death lamented, and Her *Immorta-*
'*lity* Glorious.

And lastly, comes the Ingenious
Stennet, and gives us a beautiful pro-
spect of *Petticoat-Government* in these
words :

See how the Morning spreads her grow-
ing Light,

And drives away the dusky Shades of
Night.

See Britain's Clouds begin to scatter too,
And Scenes of coming Glory are in view.

ANNA the British Scepter mildly sways.
And gives vast Hopes of yet Auspicious
Days :

ANNA, whom Parents Frowns could
never move

From her Religion, and her Country's
Love.

O Tyrants ! boast no more that WIL-
LIAM's Dead,

Since ANNA's Reign shall give you
equal Dread.

Again the Trumpets Clangor War declares,
Join'd with our Acclamations and our
Prayers :

K

Associate

*Associate Nations echo back the Sound,
And Fleets and Armies make the fierce
Alarm rebound.*

*As Great ELIZA crush'd Ambiti-
ous Spain,
And sunk their floating Castles in the
Main ;*

*May both those Tyrants, that forge Eu-
rop's Chains,
Be humbled, now Illustrious ANNA
Reigns.*

*May she a Deb'rah to our Israel prove,
Dread of her Foes, her People's Joy
and Love ;*

*On Tyrants haughty Necks in Triumph
tread,*

*Assisted by the NOBLE CONSORT
of her Bed.*

Thus (Ladies) you see what satis-
faction the Clergy take when your Sex
Rule ; and that all their Sermons up-
on the King's Death, conclude with
a Panegyrick on Female-Government :
And I doubt not, but as Her Maje-
sties Gracious and Wise Deportment
since her late Accession to the Crown,
has confirm'd all People in the Hopes
which

which they conceiv'd of Her before, So every Day of her *Anspicious Reign*, will bring forth some new cause to praise and admire *Petticoat-Government*. Prince George of Denmark has already taken the Oaths to Her Majesty; and for the rest of his Sex, they promise themselves so much Happiness under the mild and gentle *Government* of Queen Anne, that I'm apt to think, shou'd Her Majesty call a *Parliament of Women*, they cou'd not be more zealous to settle the Crown on their own Sex (and to exclude the Men) than the Men wou'd be to agree to it.

Having treated of *Petticoat-Government*, (a Subject fit to handled by Angels) as it relates to Women in a **PUBLICK** Capacity, I am next to treat of *Petticoat-Government*, as it relates to *the Discreet and Housewifely Ruling of a House and Family*; and this part of my Essay chiefly concerns Women in a **PRIVATE**, or Lower Sphere.

These *She-Governors of Families*, are not to meddle in Jurisdictions, Arbitraments, Guardianship, or in Causes

Testamentary or Criminal; they have no power beyond the *Kitchen*, or their own *Domesticks*; neither is it lawful (as the Men have order'd it) for these *She-Governors* to *Preach the Word of God*; which is against exprefs Scripture, in which the Holy Spirit promised to Women by the Prophet *Joel*, saying, *And your Daughters shall Prophesie*; even as in the time of the Apostles, they did publickly Teach, as it is noted by *Anna the Wife of Simeon*, and the Daughters of *Philip*; and *Priscilla the Wife of Aquila*, a most holy Woman, instructed *Apollos*, an Apostolical Man, most Learned in the Law, and Bishop of the *Corinthians*; neither was it an unseemly thing for an Apostle to learn of a Woman, which could Teach in the Church.

But tho' the Men will not allow 'em to Preach, or to look into their Affairs Abroad; yet they allow 'em to Rule in the House in their absence, and will own 'em (except it be here and there a few *Cot-Queens*) the sole *Mistress of the Kitchen*.

But (Ladies) the Keeping a House,
well order'd, and the Family Affairs
well Govern'd and Regulated, is no
such easie matter as some Ladies ima-
gine it; and therefore there is a
great Reputation to be gain'd in the
prudent performance and discharge
of such a Care and Trust, more espe-
cially incumbent on those that are
enter'd into a *Marry'd State*; for it
not only turns to Advantage, but
procures a true Respect and Esteem,
as likewise, an Imitation of your
Frugality and Decency in the manage-
ment of Affairs, in those that are
under your Jurisdiction: For, there
is no Respect sincere, or at leastwise
lasting, but that which is produc'd
by our being in *some degree useful to*
those that render it us; and that fail-
ing, the Respect goes along with it;
For even Children and Servants will
have little regard for those that do
not think them worth their Care;
and you shall many times find a *Worn*
House-keeper making a better Figure
in the Family, than my Lady in all
her Bravery; because the one keeps
up

' up, and the other neglects the Go-
 ' vernment. Good Breeding we must
 ' allow to be very commendable; yet
 ' being carry'd too high, very much
 ' impairs its value, *lessening still as it*
 ' *soars*, especially where the Lady is
 ' Conceited and Proud of it. Many
 ' there are, that take it for a fine Air,
 ' to be above incumbering their
 ' Thoughts with such ordinary things
 ' as *House-keeping, and a Family*; o-
 ' thers fearing Wrinkles, keep off
 ' Cares to preserve their Beauty; and
 ' a mistaken Pride makes some again
 ' imagine, they must keep themselves
 ' up in a Station *above descending to*
 ' *such Duties as don't seem enough refin'd*
 ' *for Great Ladies*. If so they can
 ' preserve Respect, it is more than
 ' great Princes can do, when they
 ' neglect their Business, and give them-
 ' selves up wholly to their Pleasures.
 ' And we will not only consider the
 ' Disesteem of the *Servants*, when
 ' she that should *Govern* them is Care-
 ' less and Supine; but we will come
 ' a little nearer, *viz.* that of a *Huf-*
 ' *band*: For what account can he
 ' make

' make of a Wife, whom he took to
 ' assist him in his Affairs, or at least,
 ' as a Supervisor, with Care and Dili-
 ' gence, to see no part properly
 ' belonging to her Inspection and
 ' Trust, is performed as it ought?
 ' When he sees instead of a careful
 ' Woman, only an empty airy Thing,
 ' that sails about the House, and only
 ' carelessly sweeps it with her Train, mo-
 ' ving about to no purpose, and looking in
 ' all respects, as if she came thither only
 ' to pay a Visit; and rising at Eleven,
 ' her morning's Business has been to
 ' eat her Breakfast about half an hour
 ' before Dinner, that she may have
 ' the greater liberty to persecute the
 ' Company with her Discourse; and
 ' then her Emptiness calls for a Coach,
 ' that she may be yet more trouble-
 ' some to her Acquaintance, who out
 ' of Complement must accompany
 ' her, and endure her Prattle, that
 ' had but too much cloy'd them be-
 ' fore: Then on the top of the Stairs
 ' she stops, not so much to debate
 ' who shall go down foremost, as to
 ' throw

80 **Petticoat-Government:**

' throw out a few Complements she
 ' has learnt by heart, expecting Ap-
 ' plause in return; and so setting
 ' out like a Ship from a Harbour, laden
 ' with Trifles, she shows her spreading
 ' Sails and Pendants at the Port she sets
 ' out for; and so returns without the
 ' trouble of unlading, or Trafficking
 ' for the least advantage in Under-
 ' standing; and only satisfies herself
 ' in boasting to her Waiting-woman
 ' the Triumphs of the day's Imperti-
 ' nence: And so having Supt, wrapt
 ' up in Flattery and clean Linnen, to
 ' Bed she goes, so satisfy'd with her
 ' proceedings, that it casts her into a
 ' pleasing Dream of her own Felicity.
 ' Such a one is rarely serious, but with
 ' her *Taylor*, and her *Dressing-Box*:
 ' We will allow her Children and
 ' Family may sometimes have a ran-
 ' dom Thought, but when she takes
 ' direct aim, it is at some very *Imper-*
 ' *tinent Person*, who seems more plea-
 ' sing to her, than all the Sober and
 ' Wise of her Acquaintance.

Frown

Frown not on me (Ladies) that I seem to be thus severe, in reproving the excess of *Apparel*; yet I do not deny, there is a kind of privilege in Youth for wearing *Fashionable Cloaths, Jewels, and Diamonds*, which *Nature* (that doth nothing in vain) hath provided; and whatsoever some maliciously may whisper to the contrary, the use of *Apparel* is to dignifie the Wearer, and add more beauty to the Creature, provided the *Apparel* be not above the Dignity of her that weareth it, nor doth exceed the Arithmetick of her Revenues.

But whilst I seem to give Ladies some allowance of liberty in their Cloathing, (for indeed, it is impossible there should be Youth, without some Vanity) yet I know not how to excuse the vain custom, now so much in fashion, to deform the Face with *Black Patches*, under a pretence to make it appear more Beautiful. It is a Riddle to me, that a Blemish shou'd appear a Grace, a Deformity be esteem'd a Beauty. I am confident, were any of them Born with those *half*

L

Moons,

Moons, Stars, Coach and Horses, and such-like Trumpery, by which a Lady becomes a stranger to herself, as well as others; she would give more Money to be freed from them, than a seven Years costly Expence, in following the Fashion, wou'd amount to.

It must not be deny'd, but that the indulgence of Nature hath left a greater liberty to *Women*, than unto *Men*, in point of Curiosity in *Apparel*. A privilege which Men ought not to envy 'em, because whatever Embellishments she bestows on her own Beauty, it is to be suppos'd an effect of that great Love she wou'd shew to *Man*, by endeavouring and studying how to shew herself most Complaisant, Grateful and Acceptable to him. And yet Nature hath limited this privilege of *Women* with strict Laws. The dictate of this Natural Law is, That no *Woman* use any Habit or form of Attire, but that which contributeth to her truest Beauty. For since the Fall of the First Parent hath subjected them to the necessity of *Apparel*,

parel, they must ever remember, to wear it as an Ornament of Decency, and not of Vanity. But if we should examine the present Fashions by the standard of this Rule, we shall find, to the amazement of sober Thoughts, a new-born Law of Custom to have defaced the Reverend old Law of Nature.

I cannot imagine, whence our Ladies borrow'd that monstrous and prodigious custom of Patching their Faces? If they did borrow it from the *French*, they did ill to imitate such, who (it may be) made use of the Fashion out of pure Necessity, and not Novelty; having *French* Pimples, they needed a *French* Plaister. Meer Need taught us at first to build Houses and wear Cloaths, which afterwards were used for Ornament. Who then can tax their witty Pride, which could so cunningly turn Botches into Beauty, and make Ugliness, Handsome? I know not but that the Fashion of wearing Farthingals of old, were politickly invented to hide the shame of great Bellies unlawfully puffed

up; and of late, the large-topt Stockings, with Supporters to bear 'em up, were a good excuse for some hot Gallants, in that they straddled so much when they walk'd in the Streets; whereas, poor Gentlemen, they cou'd do no otherwise.

I have read, that the *Indians* did accustom themselves to print the Volume of their Bodies all over with Apes, and Monkeys, and other Beasts; I know not whether our Ladies have endeavour'd to Epitomize their Works, and Abridge them into the narrow compass of the Title-Page of their own Faces.

By the impertinent pains of this pretended Face-mender, the *Exchanges* (for now we have three great *Arsenals* of choice Vanities) are furnish'd with a daily supply and variety of Beauty-Spots; (with many other things, whose Names are only known to the Inventer and Buyer) and these *Patches* are cut out into little *Moons*, *Suns*, *Stars*, *Castles*, *Birds*, *Beasts*, and *Fishes* of all sorts; so that their Faces may be properly term'd, *A Land-skip*

Petticoat-Government. 85

skip of Living Creatures. The Vanity and Pride of these Gentlewomen hath in a manner abstracted Noah's Ark, and express'd a Compendium of the Creation in their Front and Cheeks. Add to this, the gallantry of their Carb, with all the Ornamental Appurtenances which rack'd Invention can discover; and then you will say, there wanted nothing, except it be that which a Roman Writer said was wanting to the Accomplishments of *Poppea Sabina*, (*Mistress to Bloody Nero*) *That she was defective in nothing, but a Vertuous Mind.*

'Pardon me (Ladies) for these
'bold Truths, which are only level'd
'at those who think they have no o-
'ther Business in the World, than
'Feeding high, going Fine, passing Com-
'plements, and swimming about in Vi-
'sitations, whilst their Families lie neg-
'lected, and run into Disorder. What
'pleasure can a Husband have, whose
'Province is without-doors, and to
'whom the Oeconomy of the House
'would in some degrees be indecent,
'when he finds the Harmony of his
'Family

26 **Petticoat-Government.**

‘ Family broken, and has his Ears
 ‘ pester’d with Complaints of divers
 ‘ kinds, whilst the mistaken Lady
 ‘ fancies she can make amends, by
 ‘ having a *well-chosen and fashionable*
 ‘ *Petticoat, and Head-dress*; but when
 ‘ she sees her Neglects have caused
 ‘ Disorders to run high, she will per-
 ‘ haps grow angry with herself, and
 ‘ wish she had better bestow’d her
 ‘ time.

But Marriage is an holy and in-
 violable Bond, (and all the *Sweets* of
 Life are found in it) if the Choice
 on both sides be good, and *Domestick*
 Affairs well order’d. *It is then, a*
sweet Society, full of Trust and Loyalty:
 A Fellowship, not of hot distem-
 per’d Love, but of endear’d Affecti-
 on; for these two are as different as
 the inflamed fit of an high Fever,
 from the natural heat of a sound
 and healthy Body. *Love, in the*
first acceptation, is a Distemper; and
 no wonder then that Marriages suc-
 ceed so ill, which have their Origi-
 nal from disorder’d amorous Desires.

This

This boiling Affection is seldom worth any thing: But when Marriage is happy, there are these two Essentials in it, *Superiority*, and *Inferiority*. Undoubtredly, the *Husband* hath power over the *Wife*, and the *Wife* ought to be subject to the *Husband* in all things. For (Ladies) tho' you have *Authority* from your *Husbands* to *Govern* the House, yet I presume you'll not forget the more particular Duties you owe to your *Husbands*, as first, To have a greater Esteem for them, than for any other Persons; and withal, to have a settled Apprehension that they are wise and prudent: Those Women that will entertain mean and low Thoughts of their *Husbands*, will be easily induced to love others, whom they ought not to affect. On this good Esteem depends a great part of the *Wife's* Obedience, who will be apt to run into Extravagancies, when she is once possess'd of the weakness of her *Husband's* Understanding. The *Wife* is
to

*How the Private
Governess of a Family
should carry it to
her Husband.*

to give Honour, Respect, and Reverence to her Husband; so have the Wisest ever done; and those which do it not, betray their Indiscretion: With Reverence she is to express her Obedience in all lawful things; and apply and accommodate herself (as much as in her lies) to his Humour and Disposition.

Ladies, you must be mindful of what you promis'd your Husbands in Marriage; and the best demonstration thereof, will be in your Carriage; Honour, Obey, and love no Man's Company better than his. And seeing your Husbands have made you *Governors* in their absence, be careful to keep your House in good order, and let all things with Decency be in readiness when they come to their Repast: Let 'em not wait for their Meals, lest by so staying, their Affairs be disorder'd, or impeded. And let whatever you provide, be so neatly and cleanly dress'd; that their Fare may engage their Appetite, and disengage their Fancy from Taverns, which many are compell'd to make use

use of, by reason of the continual and daily dissatisfactions they find at Home.

But above all (Ladies) suffer not any to buz in your Ears, detracting Stories of your Husband, and abhor it in your Servants; for it is your duty to hide their Faults and Infirmities, and not detect them your self, or suffer them to be discover'd. *Take them for your greatest Enemies, who perswade you against your Husbands; for without question, they have some dangerous design in it. Those whom God hath join'd together, let no Man put asunder.* Curled then is that Instrument, which occasions their Separation.

Breed up your Children in as much or more Obedience to your Husbands, than your Selves; and keep 'em in so much Awe, that they shew no Rudeness before him, or make any Noise to his Disturbance.

Let him see your Love to him in your care for them; Educating and Bringing 'em up in the knowledge of Religion.

Be sure to keep a strict Guard upon your Words and Actions, when you are among your Children, as if you were amongst your Enemies; for they are too prone to make *wrong Inferences*, and to take too large a liberty and encouragement in the misapplying your Words and Actions, either *to extend their Freedom, or extenuate their Duty*; something of awe is requir'd in Kindness, as well as in Power, and operates more effectually of the two. Above all things, beware of *Indulging one more than another*, and by that means, giving too large a liberty to its Impertinence; lest the rest claiming the same Right and Privilege, and not being gratify'd, there spring up a *Division and Disorder* amongst them, which many times has turned to mortal Hatred, and been not only the Grief of the Parents, but either the Ruine or Disgrace of the Family. — To a Mother that Rules by such prudent Laws, her Children (if many in Number) are none in Noise, she *Governing and Ordering them with a Nod, or the motions*

motions of her Eyes, as she pleases; and when they come to Understanding, she teaches them, not Pride, but Good-breeding, Industry and Frugality; she teaches not her Daughters to be *Gentlewomen*, before they be *Women*; but rather instructs them what they should pay to others, than receive from them.

Again, Be careful to manage what Money your Husband trusts you with, to his and your own Credit: *Abuse not the freedom you have of his Purse, by being too lavish;* and pinch not the Guts of your Family at Home, that you may pamper yours Abroad; or throw away that Money in buying Trifles, which shall evidence your Vanity, as well as Luxury.

To Govern an House, is an excellent and profitable Employment: There is nothing more beautiful than an Household well and peaceably Govern'd; it is a Profession that is not difficult; for she that is not capable of any thing else, may be capable of this,

The principal Precepts that belong to the Frugal *Governing* and disposing Household-Affairs, may be compris'd under these Heads.

First, To buy and sell all things at the best times and seasons.

2^{dly}, To take an especial care that the Goods in the House be not spoiled by negligence of Servants, or otherwise.

And (Ladies) let me advise you not only to avoid unnecessary or immoderate Charges, but also with a little cost make a great shew; but above all, suffer not your Expence to exceed the Receipt of your Husband's Income. There is a Proverbial saying, that *The Master's Eye maketh the Horse fat*: I am sure, the active Vigilance of a good and careful Wife, is the ready way to enrich a bad Husband.

If by a thorough inspection and experience, you find you have a faithful Servant, give her to understand, you are not insensible thereof, by your loving carriage,

The She-Governess's Behaviour to her Servants.

Petticoat-Government.

93

riage, and kind acknowledgment of her Fidelity, and frequently find out some occasions to give her some little Encouragements to engage her continuance therein: Do not dishearten her in her Duty, by often finding Fault where there is little or none committed; yet be not remiss in reproving where she doth amiss.

Be not too passionate with your Servants; and look narrowly to them, that they waste or lavish nothing, lest thereby you impair your Estate, and so purchase the repute of a careless and indiscreet Woman.

Let not the Business of the House take them clearly off the Service of God, but let them so relieve one the other in their Duties, that they may be sometimes Hearers of a good Sermon; and do not forget to make enquiry, how they improve by what they hear at Church, and in your own House.

Let every Servant, Man and Woman, have their daily Work appointed them, which must be duly exacted and taken account of, either by your self,

Self, or some Superior Servant constituted by you for that purpose; *and let not your care of your Worldly Affairs exclude your greatest Concern, the things of Heaven;* and therefore, appoint certain Hours, Morning and Evening, for publick Prayers for the Family; and let not any Servant be absent, unless some extraordinary occasion hinder.

As near as you can, keep one set and certain time, with good orders observ'd for the Table; in which, be *Free, yet Frugal.* Let there be a competent allowance for the Servants, that they may have no just cause to complain; nor so much Superfluity, as that they may Entertain a sort of loose Gossips in corners, the very bane and spoil of Servants.

‘ Knowledge of things fitting is to
 ‘ be obtain’d, and what is reasonable
 ‘ ought to be had, so that there may
 ‘ be no want by reason of Niggardli-
 ‘ ness, nor waste occasion’d by Super-
 ‘ fluity. *Servants* are the Wheels of
 ‘ your Family, by which your Affairs
 ‘ move; and therefore they ought to
 ‘ have every thing regular, that no
 ‘ stop

Pettitcoat Government. 95

Stop or hinderance may happen, lest
the whole frame of Business stand still.
Nor let any Lady think, because she
pays her Servants Wages, that they
are so very inferior to her, as not to
be worth her Care, and below her
Regard; since even her Credit and
Reputation is concern'd in their
well or ill management of *Domestick*
Offices: For the disorders, or stan-
ding still of the Movements, will be
imputed to the defect in the Spring
or chief Mover, which should put
them into Motion, and cause them
to move regular. And altho' there
is an inequality between the La-
dy and her Servants, yet it must not
make her not to remember, That
Nature maketh no such distinction, but
that they may be looked upon, tho'
Servants, as humble Friends.

Again, Invert not the course of Na-
ture, (as too many do) by converting
Day into Night, and Night into Day;
but keep good hours for your Re-
pose, that your Servants may be the
better disposed for the next day's La-
bour.

Every

96 Petticoat-Government.

Every Saturday, take an account of your Servants layings out, and once a Month, an account of all the Expences of the whole House. And thus the good Governesse, the Work of her Servants (that to others might be heavy and tedious) she makes light and easie, by the seasonable enjoining of it; so that her Government is esteem'd Preferment, and her Teaching better than her Wages. The Maids following the Commands of the Mistresse, live modest at home, and by that means beget them such Reputations, as gain them good Husbonds.

Again, Because you will have frequent occasions for Banquets, in the Entertaining of Persons of Quality, I think it not unfit for Ladies to learn the Art of Preserving and Candyng. Frugality will perswade you to learn these Excellent Arts; for in the constant Use of the Product thereof, you will save much; for Sweet-meats, you will make them much cheaper than you can buy them, and more commendable.

Other things you will meet withal worthy your observation, of which this is no mean one, most requisite, and in no wise dishonourable; that is, your understanding how to dress Meat, as well as eat it, that your Servants may be guided by *you*, and not *you* by *them*.

Thus (Ladies) you see, that a *right Governing Wife* possesses in an eminent degree, all the Qualities which may conduce to the Glory of a *Family*, and the Happiness of a Husband; and that she is *Woman but in Body alone*.

*Here, Reader, I have shewn you to the life,
The true Character of a Ruling Wife.*

*If you are Male, get such a one, and see }
How happy in enjoying her you'll be ; }
If Female, learn to be as good as she. }*

Certainly (Ladies) she that exercises *Petticoat-Government* in her House and Family, according to the Rules I have here prescrib'd, deserves the Name of a *Good Wife*. But some will be apt to say, There is no such
N thing,

thing, and I might have spared my labour upon this Head. Being satisfy'd to the contrary, I was resolv'd to make the discreet and Huswifely Ruling of a House and Family, a necessary Duty in a *Petticoat-Governor*: And I may venture to add, That she that is truly such, *commands even her Husband himself, in any equal matter, by constant Obedience to him*: For if in his Passion he chance to prejudice her Right, she wisely knows, by complying or compounding, how to rectifie it again, to her Praise and Advantage; for tho' she has right to Govern the Family, she never crosses her Husband in the Spring-tide of his Anger, but stays till it is Ebbing-water; and then she *mildly Argues* the matter, not so much to condemn him, as by that means to acquit herself, and let him by degrees see his Error. Again, she keeps at home if she may not have her Husband's Company, or his leave, as an uncontrollable Warrant for her going Abroad: She will not contend, and shew an impatient longing when she desires

desires it, but gives him reasons for the necessity of it; and if he overrule them, she is silent. The *Turks* Wives give their Husbands the Reverence of a *Master* when they are at Home, and are at no time to deny him their Embraces; yet the House is truly the Woman's Centre: And tho' the Royal Psalmist says, Ps. 104. 2. *The Sun ariseth — Mangoth forth unto his Work, and unto his Labour, until the Evening, yet it is said of the good Wife, Prov. 31. 15. She riseth whilst it is yet Night; and giveth Meat to her Household, and a Portion to her Maidens:* In the Race of his Work, Man starts from the rising of the Sun, *because usually his Business is without-doors,* and wants the Light of Heaven to perform it by; but a Woman's Business is properly within-doors, and therefore can fancy the Light of the Candle to be the Sun-shine; but tho' she *Governs at Home,* yet 'tis with great Humility, and her *Cloaths are rather comely than costly;* and in her neat wearing them, they set her off with as much decency, as

Embroideries of Gold: She admires not variety and change of Suits, *but sets up a Sail according to the Keel of her Husband's Estate*: So that in the House, her very Husband lives under *Petticoat-Government*, yet her mind is not puffed up to Pride and Boasting; no, they are far wide of her, not so much remembring what she was by Birth and Place, as what she is by Match; esteeming her Husband, tho' not Rich, equal in her mind to the most Rich and Powerful, because she is satisfy'd with his Fortune, be what it will; and without repining, *is content to bear a share in all his Sufferings*; and bear up bravely with him, against the storm of an Adverse Fate. In a word, as *Petticoat-Governor*, we find her an *Arcana Imperii*, wherein her Husband's Secrets are safely lodged, and the which she will never divulge, without his consent of her own Inclination, nor by Threats or Promises can they be extorted or flattered from her, and locks up all his Infirmities and Failings close from prying Eyes; *so that in his Absence she is*
Wife

Wife, and Deputy-Husband, which induces her to double the Files of her Diligence; and at his return, he is sure to find all things in so good a state, that he is highly pleased; in-
 somuch that upon view of his Affairs, *he wonders to see himself in effect at home, when he was abroad.* And as a good Wife governs her House in this excellent manner, so likewise her own Person; and she has such a Command over her Passions (especially that of Lust) that her Carriage is so modest and comely, that it dashes *all Amorous Pretenders out of Countenance*, so that they despair to gain upon her Chastity; and if any be so desperately bold, as to hope for Impossibilities, he finds himself punish'd with severe Rebukes, mingled with modest Admonitions, to leave off his Wanton Courses, and lead a Virtuous Life. But the *Good Wife's Governing of herself and Passions* ne'er appears more seasonable, than in her Husband's Sickness, *for then she feels more Grief than she shews*; partly, that by her Sorrow he may not be disheartned; and again,

gain, that she is not at leisure so much as to seem Troubled, that she may be the more Serviceable.

But now, Ladies (except in your *own Houses*) Where shall we find any Women so Regular as to follow these Rules of Government? A *She-Governor* thus accomplish'd, is like a Star with five Rays, *Devotion, Modesty, Chastity, Discretion, and Charity*; such Women, whose Composition is made up of these, seem (like the **Noble Daphne*) to have been

* A Country Lady who
Honour'd me with her Cor-
respondence for many
Years.

moulded upon the
Celestial Globes, by
the Hands of Che-
rubims; so excellent are their Ver-
tues, and so sweet their Deportments.
*They are in their Houses, as the Sun
in his proper Sphere.* Should I attempt to
represent their Worth, I might sooner
find Poverty in the Center of all the
Rich Ore and Precious-Stones of the
Earth, than want of Merit in
them; but more especially in that
Gracious Princess who now Governs.
And as in former Times, the Tyranny
of the *Danes* was suppress'd by the
Wisdom

Wisdom and Courage of our English Women; so 'tis not doubted but the Matchless Conduct of our Gracious Queen, will Humble the Bride of France: Which tho' a great Undertaking (for a Woman) will seem probable enough to those who consider Pulcheria Govern'd Theodasius and Marcian, and had Vertue enough to supply the Duties of Emperors, and to contribute to the happiness of two Reigns. The Regency of Blanch was more fortunate to France, than all the Lives of its slothful Kings. And if we consider what was done under Deborah in Judea, under Pulcheria at Constantinople, under Amalosanta in Lombardy, under Isabella in Spain, and under Queen Elizabeth in England, we must confess, that such Miracles are wrought under the Government of Women, as have not been done under that of Men; and if Petticoat-Government be so Easie, Gentle, and (generally) Victorious, I don't wonder that every Subject (especially those of the Fair Sex) shou'd Feast and Rejoice at the Coronation of Queen

Queen *ANNE*. *Diagoras*, in an Assembly of Olympick Games, having seen Three of his Sons publickly Crown'd by the Magistrate, the good Man shedding Tears for Joy, said, Seeing you to day all Three together Crown'd in the Bosom of Glory, and the full accomplishment of my Wishes, it is time to Dye, since Life can add nothing to my Happiness. And he was so entranced with this Joy, that he Dyed in the place. Methinks the Joy we shoud all have at Queen *ANNE*'s coming to the Crown, shoud almost make us forget we cou'd be Miserable, for our Present Queen is so Good and Vertuous, That (I had almost said) were all Women Vicious, she might impart enough to make the whole Sex White again, and leave herself but one degree less than an Angel. I might enlarge, but shall only add those *RAT*s of Goodness which are diffusedly scatter'd in other Women, are all concentes'd in Queen *ANNE*. Then no wonder that the *Westbury-Ladies* Array'd them-

* See The Post-Angel for May, p. 249.

selves in *White* to Rejoice at Her Co-
ronation: For *Petticoat-Government*
is a just Subject for a *General Joy*.

'Twas this made the *

Archbishop ' Congratu-
late with his Auditory

* In his Sermon
Preached at the Co-
ronation of Queen
Anne.

'and the whole King-
dom, for God's set-

'ting Her Present Majesty upon the

'Throne of her Ancestors: And he

'further adds, Tho' it hath pleased

'God to deprive us of these two great

'Blessings, by taking to himself, first

'our incomparable *Queen*, and now

'lately our *King*, who was the great

'Support, not only of these King-

'doms, but of all *Europe*; yet such is

'his Goodness, that he hath preserv'd

'to us a Sister of our never-to-be-

'forgotten *Queen*. Of whom if, we

'may make Presages, either from the

'long experience we have had of her

'many Personal Virtues express'd in

'a more private Condition, and par-

'ticularly, her Firmness to the *Eng-*

'lish Church, and *English* Interest, in

'the most difficult times:

‘ Or from the Instances she has already given since Her Accession to the Throne ;

‘ Of her Zeal for the Supporting of the Common Cause of Europe, against the Exorbitant Power of France ;

‘ Of her tender Love to her People, express’d in such a *Donative*, as is hardly to be parallel’d by any thing heretofore seen in this Kingdom ;

‘ Of her Concern for our Religion, our Laws, our Liberties ; for the continuance of the Crown in the Protestant Line ; for the Government in Church and State as by Law Establish’d : All which, She has assur’d us, in her Gracious Declaration, and from the Throne, are as dear to Her, as to any Person whatsoever, and that no Pains nor Diligence shall ever be wanting on her part, to preserve and maintain them.

‘ Lastly, Of her solemn Resolution (declar’d in her Proclamation) to discountenance and punish all manner of Vice, and Prophaneness, and Immorality, in all Persons, of whatsoever Degree or Quality ; and particularly,

‘ in

in such as are employ'd near Her
 Royal Person, And that for the greater
 Encouragement of Religion and Mora-
 lity, She will upon all occasions distin-
 guish Persons of Piety and Vertue, by
 Marks of her Royal Favour.

I say (continues this Great Prelate)
 if we may draw good Omens from
 those former Experiences of Her Ma-
 jesties Life, and from these Auspici-
 ons Beginnings of her Reign; There
 is just reason for us all to Congratu-
 late, with the whole Kingdom, the
 happy Prospect we have, that God
 in setting Her upon the Throne, hath
 given us, in Her, another Nursing-
 Mother to his Church and People.

O may this good Understanding,
 these mutual Endearments, between
 the Queen and her People, for ever
 continue: And abhorred be the Me-
 mory of that Man, that makes the
 first step towards the breaking of
 them.

Then shall we be Happy: As
 Happy as the Vicissitudes of this World
 will allow us to be. And as the Queen
 will Rejoyce in her People; so it
 will

' will be her *Peoples* daily Prayer,
' That God wou'd long, long preserve
' Queen *A N N E*.

Thus far the Archbishop of *York*, whose *Exalted* Notions of *Petticoat-Government*, &c. will *Perfume* his Name to the end of Time: For (*Ladies*) were all your Sex of her Divine Temper; by being Inhabitants of this Earth, they wou'd speedily convert it into a Heaven.

But to return again to our *Private Governess*, it must be confess'd, that there are too many, who every day (instead of *discreet and housewifely Ruling their House and Family*) must be Dress'd up like Idols, as if they intended to be Worshipp'd, or at least, to *Govern* (as *Maintenon* does the Tyrant of *France*) with a Look, or Nod. Their *Filles de Chambre*, have more to do in attending their Beauties, than some have in Fitting and Rigging out a Navy. Their *Glass* with studded advantages, takes up the whole Morning, and the Afternoon is spent in Visits. It was therefore a true Saying of one, and very applicable

applicable to this purpose; I know not what may be reserved for the Eyes of a chaste Husband, when almost thro' all Markets where they go, the Secret Parts of his Wife's Body are expos'd, as if they were ready to be deliver'd to the best bidder.

Ladies, having treated of Petticoat-Government, as it relates to Women in a Publick Capacity; and in a Private Capacity, as it relates to the discreet and housewifely Ruling of a House and Family: I shou'd next treat of Petticoat-Government, as it relates to Bad Women, who usurp an Authority over their Husbands, (as is the case of Shrews, and such as Command and (perhaps) Beat 'em) but this (if this First Part meets with Encouragement) is intended for A Second Part of Petticoat-Government.

Thus (Ladies) have I set Petticoat-Government in a true Light, that the Men might see what reason they have to LOVE and OBEY you. 'Tis true, I have not us'd any Gay or Painted Language, but plain and simple: I have labour'd to make it like, rather than

than handſom. An Ambaſſador coming to Treat with the Roman Senate, having his *Head Powder'd*, and his *Face Painted*, Cato told him, They cou'd not expect any Truth from him, *whoſe very Hair and Looks did Lye.* I have therefore ſtudy'd to treat your Sex, without the dreſſing of any Artificial Handſomneſs or Auxiliary Beauty. If you like it, Smile upon it; if not, *draw the Curtain of your Charity over it*, and let it lie till ſome abler Pen-man ſhall take the Pencil in hand: Or if (Ladies) you'll condeſcend ſo far, as to enrich my Poor Performance with your Noble Patronage, 'tis the *Greateſt Preferment* I dare expect; for, *Court Ladies are Incarnate Angels*, and move in a *Sphere above me*: Yet when I conſider, that no *Preſent*, of what value ſoever, can be ſuitable to one of your *Illuſtrious Character*; it gives me encouragement to hope this Trifle may not be leſs acceptable to your *Matchleſs Goodneſs*, than a Pitcher of Water was to the *Great Monarch of the World*, from the hands of a mean Soldier. But
twere

Petticoat-Government. 111

'twere Profaneness in me any longer
to divert with my rude Pen, your di-
vine Thoughts and precious Moments
that are still employ'd, in imploring
Blessings for your *Royal-Mistress*, and
the whole Nation. Then seeing the chief
thing valuable in Greatness, is the
power it gives to Oblige, I shall pre-
sume so far as to subscribe my self,

Ladies,



Your Ever Obedient, and

Most Humble Servant,

Post-Angel.

God Save the Queen.

FINIS.

THE NEW QUEVEDO, or a Vision
of Charon's Passengers from the
Creation of the World down to this
present Year 1702, with their Names,
Qualities, and particular Crimes.
Written by the Author of *The Post-
Angel*. Price 1 s.

There is now in the Press,

The Second Part of the New Quevedo,
(the First Part having met with an
extraordinary kind Reception) or a
Further Vision of Charon's Passengers,
with their Names, Qualities, and par-
ticular Crimes. Price 1 s. This,
when Printed, will be Sold by E. Mal-
let near Fleetstreet-Bridge: Of whom
is to be had the First Part, already
Publish'd.

21117